THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE:

VAIKAM.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.,

Closely the sunlit broad backwater bright
Doth shine my Father in His boundless grace.
On Ashtami the south in reverence prays
To Him for leading from life's gloom to Light.
Where shines His love must end sin's ancient night.
All love His pure and calm and austere ways
From end to end the south of his sweet lays
Is full and yearns for His uplifting sight.
Day after day His children at a feast
Sit all around up to the central shrine.
For Him is left 'midst them a vacant leaf.
They feel like children at their father's breast.
It is not food but grace on which they dine.
They who love's nectar have no more have grief.

Great Thoughts.

Misunderstandings and neglect cause more mischief in the world than even malice and wickedness.

Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
Ah, no! it is an ever fixed mark
That looks on tempests and is never shaken.

This world is a world of men, and these men are our brothers. We must not banish from us the divine breath; we must love. Evil must be conquered by good; and before all things one must keep a pure conscience.

Fear is implanted in us as a preservative from evil ; but its duty, like that of other passions, is not to overbear reason, but to assist it.

The idle word is that which profits neither him that speaks nor him that hears. That is not an idle word which bears upon it the meaning of a joyous, affectionate, cheerful spirit, kindling what it expresses—the happiness of human hearts.

Good words, good deeds, and kindly thoughts,
A wise man ever culls from every quarter,
E'en as a gleaner gathers ears of corn.

The good to others kindness show,
And from them no return exact;
The best and greatest men, they know,
Thus ever nobly love to act.

Events of the Week

Reuter recently informed us that the Committee which was appointed in England to enquire into the remunerations and conditions of employment of State servants had recommended a general reduction in the pay of officers and men in the fighting forces, and that the recommendation was to be given effect to. This would mean a reduction in the salaries of British officers and men who are now stationed in India, thus leading to a substantial reduction of the size of our great White elephant. It is however not yet possible to guage the approximate effect of such reductions on our military budget. But what is more to the point in view of the persistent demand in this country for a substantial increase in the salaries of the Imperial Services, the Committee in England, setting a bad example for India, does not think there ought to be any increase in the salaries of Home Civil Servants. Not only that, the Committee has suggested a longer working day for London. Now that the Royal Commission on Public Services in India is to arrive shortly, there is considerable piquancy in quoting from the report. One journal wonders if this Committee will decide similarly to that in England or will decide in favour of the increases demanded. We for our part wonder at our contemporary's innocence. Lord Morley, that great Radical, has told us in words that will beat a serpent for the cunning they disclose, that a furcoat may be alright in Canada but as anybody can see will be useless in India. So also it may be necessary to reduce salaries and increase working hours in England where the taxpayer will otherwise demand the reason why not, while in India which is only a trust, the services ought to be pamperd by increased pay and lesser working hours. We had occasion to comment on the personnel of the present Commission before now and are sure our readers have no illusions on the subject.

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M. Poincare is still as hard as adamant. Speaking at a provincial town on Saturday he declared that nothing was more calculated to encourage the German hopes of revenge than their immunity from the payment of reparations. France must therefore, he said, exact total reparations and watch over the maintenance of her security and not let slip the substance for the shadow. With an astonishing blindnesss to obvious facts, he went on to say that when Germany had fulfilled her obligations she would be free to seek admission to the League of Nations; and when she became a member of the League, continued M. Poincare with a smacking of his lips and a winking of his eyes, France and Germany would *ipso facto* reciprocally guarantee each other against aggression. Which interpreted in the light of actual facts means that Poincare will stop at nothing short of beggaring Germany though he graciously promises not to bear her any malice therefor. Meanwhile, that is to say till Germany is beaten to the pulp, France would keep the sureties given by the treaty. She would not be caught by trickery: she would not be lured by decoys. No, not France. Decoys and trickeries and polemics will all be impartially used by Poincare to violate the public law of Europe and the rights of even the vanquished. An unconscious humourist, this French Premier. As he puts it—we are willing to admit that his mind is humbugging him—, France had suffered too much not to be watchful and circircumspect henceforward. A nation forewarned is a nation forearmed. One would have thought that such madness had died out of the world long ago—in fact in November 1918.

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The capacity of the human mind to gloss over ugly truths and to deceive itself into the belief that all that glitters is gold is almost boundless. The League of Nations, as everybody knows, is there to register the decress of the dominant powers: and its usefulness has been tested in the continued illegal occupation of the Ruhr by France. Fictions no doubt rise in the ingenious braines of statesmen and diplomatists to cloak hypocrisy under the guise of righteousness and even altruism. Their henchmen in the press are quick to take up this cry and the decaying corpse is somehow embalmed in suitable words so that the putrid smell may not disgust honest nostrils. Some such hypocrisy will have been detected by the reader in the manner whereby it is sought to cover the League with glory on its supposed solution of the Italo-Greek dispute. Of that dispute and of Italy's sabre-rattling we said some thing the other day. Now Italy made demands which seriously touched Greece's sovereign rights. The Statesman who rules Italy with a hand wearing the velvet glove rather too thin made it also clear that he will stand no nonsense from any King or Council. The League after a good deal of mock-heroics took the hint, as the dog returns to its vomit and it duly apprised the Ambassadors' Conference of Italy's irreducible conditions: and this latter body, long accustomed to verbal jugglery, swallowed it: Greece had to bow before the inevitable. And everybody in old Europe is congratulating himself that he has lost none of the old cunning and hypocrisy.

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We trust the Moslem world, particularly of India will appreciate Reuter's ingenious, many-sided and impartial propaganda on behalf of the family of the Sheriff of Mecca. Now, it is Feisul's tact in ruling the Arabs, anon it is Abdulla's heroics in Ammon. Now it is Hussein, the arch-traitor and head of the family whom Lord Headley describes as a broadminded and liberal monarch. Hussein, as we know, depends on Britain for the consolidation of his personal and dynastic ambitions. With the shrewdness which avarice dictates to the ordinary Arab, he knew it was his business to impress his English visitor. Considering the incongruous elements which he dreams of welding into a confedaration presided over by himself as head, spiritual and temporal, he has need of all his broadmindedness and liberalism. And in a country where even youth affects langour owing to climatic influence, it is gratifying that he is active according to the English Moslem Noble. But Hussein is like to be hoist with his own petard. His adventurous sons have planted themselves on separate thrones and one of them at least is credited with a desire to supplant him. That Mecca has certain modern features is no news to many people. On the other hand Lord Headley's significant silence on the treatment meted out to pilgrims,—in fact he never mentions having seen any pilgrim to talk to—will be read in this country in the light of the facts disclosed by an enterprising Sindh paper.

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Since Mr. Dalal assumed the office of High Commissioner for India, he has lost no time in acting on the recommendations of the Inchape Committee and has devoted much time to reorganising the Indian Stores Department "with the result that steps are now being taken by which all orders from India to Britain will be executed promptly and economically." This, it is expected will lead to a considerable saving in the expenditure on stores purchases. In the past there has been much delay in England in the matter of placing orders after the indents had been received from India, and by Mr. Dalal's promptness one grievance will be removed. But there is another equally important matter, to which attention was drawn by the Inchcape Committee, which should be attended to at an early date. And that is the practice by which the different departments in India have tied the hands of the High Commissioner by instructing him to purchase the stores from certain firms. Specific instances of this nature were furnished to the Committee during its sittings in this country, by which both the Central and Provincial Governments had lost large sums of money. If this be remedied, the High Commissioner's task will be rendered easier.

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As we go to Press, we learn that His Exalted High-the Nizam has proscribed *the Hindu* of Madras from his dominions. No reasons having been given for this extraardinary step taken against *the Hindu*, it is to be inferred that the Nizam's advisers have been nettled not by St. Nihal Singh's articles so much as the dust of controversy created by them.

The Hindu Message

Indecision and Ineptitude.

I

The Special Congress, to which the country had been looking forward with such manifest eagerness and anxiety, has met and all but dispersed. It has had a mixed reception in the press and the country generally. Even Journals professing orthodox Congress politics are at variance among themselves in their opinions. So also are most Congressmen adrift in their opinions. A leading Anglo-Indian organ is of opinion that the Congress has exhibited all the symptoms of a senile decay. An unbending Andhra Non-Co-operation organ thinks the Special Congress has betrayed the principles of the great Master and even hints a dark suspicion about the moral dependability of the leaders. The stern task-master of Bengalee N. C. Os is equally emphatic that the Congress is swiftly descending the Gadarene slopes. The Salem Mahatma does not think there was any other course open for the Special Congress than the one it is now reported to have adopted. Whence comes it that such divergencies exist even in orthodox quarters? In our opinion a more abject spectacle of the demoralisation that has come upon our politics has never been seen than what the country witnessed at the Special Congress. To every discerning mind the recent Delhi session must have proved how long and weary a march still lies before the country if it is to attain its goal; how miserably lacking in moral courage and in "the prudences and the imprudences of the true statesman" are the many new Messiahs in our politics. The palsy of a shameful moral cowardice has struck the Congress and henceforth we fear it will fail to strike the heart of the country or to appeal to it as it did in the past. The note of manly courage which was its distinguishing mark since Mr. Gandhi became the effective force in it is shamefully lacking in the present session. The consciousness of failure in almost every important item of Congress propaganda only impelled the leaders at Delhi to borrow the tone, the gestures, of melodramatic bluff. By so much have they brought the prestige of the Congress low.

II

A rapid survey of recent Indian politics will show why a peculiar responsibility lay and lay heavily on the Special Congress. At Amritsar, where Pandit Moti Lal presided, Mr. Gandhi, whose singularly unselfish life and whose principles had brought him much deserved popularity and reverence, was able, against almost the unanimous opinion of Congress leaders, to prevent the peremptory rejection of the Montagu tinsel. But, such is the result of having leaders who are half-politicians and half-mystics, all this was changed in a half year or more. Mr. Gandhi planked for non-co-operation; and though some of the wisest heads amongst us saw the impossibility of working a programme of that kind, human nature being what it is, Mr. Gandhi was able effectively to bend the Congress to his view. Here was the lie in the soul of educated India. The glamour about Mr. Gandhi and the reverence to which as an individual he is certainly entitled, made moral cowards of some at least of the men who are now gloating over their triumph at the Special Congress, forgetting that that triumph has been won over the prostrate body of the Congress. Believers in soul-force and all that moving gospel for souls wending their way god-ward as much as Mr. Gandhi and hating as much as he the siren and soul-killing voices of modern materialism, we yet could not bring ourselves to believe in the efficacy, the relevancy or the sufficiency of his particular nostrums. This is not the place for going through a list of Mr Gandhi's misjudgments; nor is it necessary. Such is the openness of his mind and his unflinching regard for truth that he himself owned up that one or two items in his programme were Himalayan blunders, to use his graphic language. Mr. Gandhi doubtless will have his place in Castelar's famous sentences, quoted by Morley, how Hungarian autonomy was first preached by Kossuth, and realised by Deall, a conservative; republicans advocated abolition of serfdom in Russia, a Zar realised it; republicans at Frankfort preached the unity of Germany, Bismarck realised it; in France a republic was the gospel of Hugo and Gambetta, consolidated by Thiers, a conservative.

We do write this in no sense to depreciate Mr. Gandhi. He is in no sense a politician; he is essen-

tially a man of peace. Force and right, said a French man of letters, are the two Governors of the world ; force till right is ready. Mr. Gandhi with his gaze fixed upon absolute right, took no thought of the fact that in this hard-driving sordid material earth of ours right takes an unconscionably long time in getting itself enthroned and that force meanwhile has got to be met squarely or circumvented. The most fatal objection to his programme is, as we have so often pointed out, that it will not be the less necessary in a Svarajic India than in India overridden as at the present day by an alien and irresponsible bureaucracy. But then politics was not his prime pre-occupation : and as his volume on "Hind Svaraj" only too plainly indicates he was far too much of the view that the life-history of the human race is a "brief and discreditable episode in one of the meaner planets" and his heart was set in changing not the institutions so much as the heart of man, to the evolution of the ideal Satyagrahi. One need have no quarrel with this noble conception, while at the same time this explains how the movement which he inaugurated, with its jerks and shifts, has failed to produce the major results expected of it.

It is well however to recognise, if we are to gather up our gains and move forwards, that the Gandhian movement has taken us a long distance ahead, in fact in three points at least longer than where we were during the days of intense agitation carried on by almost solitary Bengal. In the first place, the present was above everything a movement of the masses and had quickened a new consciousness in them. From this point of view it has been a magical success, as has been recognised by almost everybody with a generous fulness of phrases. No doubt there were incidental disadvantages in a movement based on the magical inspiration of a great name, however august that personality. If the awakening consciousness of the masses be sagaciously organised and directed, not along the lines of emphasising the anti-democratic instinct of deifying an individual but in the direction of lasting national service, the danger would be easily surmountable. The N. C. O. movement did not solve the Hindu-Moslem problem, but did give it a great impetus towards a solution. The second great considerable success of the movement is that, unlike the earlier movement inaugurated in Bengal, this has been able to shake all our provinces to life and agitation There is now an India-wide conflagration ; the same warm blood and agitation leaps through the whole of this vast continent, be it in the select band of the chosen or among the barbarians outside the circle. The third great success of the movement, which in fact strikes us the most important of it all and with immense potentialities for the future of the Race, is its having struck the master-note of Indian spirituality. We consider that an epoch-making revolution in our politics, though for the moment that spirituality is almost merged in a mass, mostly unedifying and ill-regulated, of Jainistic and Tolstoyan swaddle. Still it is a great thing to have turned India, so long lost in wandering mazes pursuing the phantoms of the West, back to the grand road to find her soul. Mahatma Gandhi, as one writer had put it, gave the impurity-laden nation the instruments of purification. Yet as we see what is there but a wreck, a moral if not a physical wreck, in Indian politics. The gallantry, the chivalry or the courage or the grasp of principles or whatever else it may be called is in the gutter, in the masses while the intelligentsia is groping amid a wreckage of vanished pseudo-ideals. How is this inglorious debacle of a movement which began with such high hopes and with prayerful hearts turned to the heavens to give us the strength to follow the programme ? Some at least of the reasons have from time to time been surveyed at length in these columns The first obvious failure has been in the leaders. Most of them require, even after a three years' intense propaganda and an amount of suffering not certainly great when compared to the grandiose aims in view, a greater Sadhana and a deeper longing for the Truth that shall make a man free. A heterogeneous leadership sprang up, not all of whom had the Mahatmaji's own burning faith in the gospel he preached. The inherent impracticability and uselessness, even if practised, of some of the planks in the programme need not be glanced at. Suffice it to say that it was based on a quixotic conception that one can make better bread of wheat than is possible. Indecision, deficient flexibility and adaptibility for action and a lack of resoluteness have been the banes of Congress policy. And an iron discipline, one of the necessary conditions for the success of any such propaganda, has been and is still non-existent. Hindu-Moslem unity is now no more than a memory. What we said some months ago with special reference to the then pending meeting of the All-India Congress Committee at Bombay still held good on the eve of the meeting of the Special

Congress. "Where action is not the result," we then wrote, "of a carefully considered policy it may lead to defeat, and where fear of defeat delays or prevents action this may lead to even greater disaster. The conditions of our politics and national life to-day are responsible for a crude, narrow realism and the reactions against these conditions for a somewhat hazy inpracticable idealism as well. The need of the hour is that both should be fused into one movement which would contain both driving force and vision."

III

The Delhi Special Congress dealt with three important problems: and in neither of them did it exhibit anything but that hazy indecision so characteristic of Congress policies. Pre-eminent among them came the Hindu-Moslem problem. Dr. Ansari doubtless candidly confessed that misled by superficial appearances they became content with what really was a courteous entente. But neither he nor Maulana Azad could suggest effective means to acheive the desired and desirable end of inter-communal unity. The Hindu-Moslem unity of the years immediately preceding had a good enough and vociferous and enthusiastic press. Yet it could not stand a stray bhajana, music, procession or a *Tazhia*. An understanding between leaders and a few educated followers was ignorantly supposed to connote the hearty acquiescence of the communities of which they were part. Yet had any of the speakers at the Special Congress cared to probe into the origin of the fictitious unity, they would immediately have found the root of the trouble. Hindu-Moslem unity, so beloved of leader-writers, was not born of any appreciation of the actualities of Indian politics. It had not its impulse in a spirit of historic continuity, nor in an impulse of social and political solidarity. Neither was it due to any deep or studied appreciation of the culture of one community by the other. A common territorial patriotism was not its inspiration either. True all of these were pressed into service —only after the leaders had convinced themselves that the unity was already there. Hindu-Moslem unity did not grow from within, at the bidding of any impulse from within the heart of the two communities. It was forced by external political circumstances. It was based on the Moslem consciousness of an extra-territorial allegiance or loyalty. It is no desire to create a panic but the logic of facts that compels us to declare that the Pan-Islamic fervour of certain leaders found the Congress a ready instrument in their hands to yoke the Hindus to their wheels. Were it not so, why was there so little readiness to cement that unity and to make it an accomplished fact? And again, if it were not so, why should Mohammedan leaders take fright at the consolidation of all the elements of the conglomerate community which calls itself Hindu? We are not bound by any means to question Maulana Azad's dictum that "geographically the fortunes of India, Egypt and Arabia were linked for ever." What we must object to is that the internal politics of these countries ought to be made the guiding forces in our politics as well. Now that Turkey has come into her own, the inclusion of the suzerainty over the Jazirat-ut-Islam as a plank in our working programme is an event of suspicious significance. Indian Moslems have not an exclusive right—as apart from the whole Moslem world—in determining that question. Pan-Islamism may or may not be a workable gospel: but Indian politics ought to be guided by the principle of Indianism, geographical propinquity and cultural or racial affinities pulling only their weight and no more in our politics. Such a position has not been frankly avowed by any of the Moslem leaders. Instead what has the Congress done on this question? They have appointed two Committees, one for the conclusion of a national pact and the other to tour in places where communal fiction and riots occurred recently and submit a report of the same. Seeing that almost in every one of these cases we have both non-official reports and reports of the authorities concerned, we wonder what fresh facts are going to be elicited. The one result is likely to be the opening of fresh sluices of racial recrmination. The National Pact will have its usefulness conditioned by the hearty acceptance of the various communities concerned. What are required are vigilance committees in every locality, consisting of both Hindus and Moslems, who will engage in continuous propaganda to bring about the desired consummation. A solid Hindu Society, as homogenous as its traditions will permit, is one of the necessary pre-conditions of Hindu-Moslem unity. And an equal necessity of the problem is that our Moslem brethren should cease to put Pan-Islam before India.

IV.

The second important question decided on by the Special Congress was the acrimonious one relating to the Councils. On this most ill-advised boycott we have never concealed our opinion. We have

always held that it was either an unseeing stupidity or rank cowardice to seek to ignore the Councils as fighting grounds. The Congress must meet the administrative machinery in every one of its innumerable ramifications so that, whether it fails here or there, the general revolt against the system should be kept up. Here it is well to guard against any possible misconception. It is the part of genius as Hugo has somewhere said, to reach victory through the very elements that are intended to ensnare us. And we have maintained in these columns consistently the view that should the Congress shirk a right decision on the Council entry question the majority speaking inanities and the minority going the way of either a discredited liberalism or of a blind at-the-present-day-impossible Parnellite obstruction—the only conclusion will be that Congressmen are afraid to face the administrative machinery in action where it is subtle and exerts an unseen but admittedly deleterious influence on the intelligentsia.

And now the Congress has lifted the ban--not courageously looking the facts in the face but in sheer furtive sheepishness and an awful fear of any responsibility attaching to themselves. Mr. Das has for the moment carried the day, for that impossible and nonsensical policy or lack of policy with which he has been stampeding the country recently. It is however doubtful if Mr. Das could have won had not his followers from Bengal--of whose recruitment malodorous stories appear in the *Statesman*—won in the dispute regarding the validity of their election as Congress delegates. Whatever opinion the leaders may have, there is no denying that a large proportion of the rank and file are against Council entry in any form. And Mr. Das's oracular pronouncements with the contradictory commentaries of his piebald party have not a little mystified honest men. In the name of a unity which is no unity, the Congress has agreed to permit the Dasites to remain within its fold. No wonder that the *Janmabhumi* talks of the self-stultifying action of the Congress. As one organ of Non-co-operation admits, the principal result has been to drive one more nail in the Congress coffin.

We do not of course take this dismal view. But we do strongly hold that there might have been more of honesty and less of hypocrisy in the lifting of the ban on Councils. With no sympathy for the twaddle and the histrionic extravaganzas of Mr. Das, we still think that he has no reason to take the name of the Congress. What the Congress resolution means in effect is that, not having the moral courage to openly go back on its oft-repeated slogan or the intellectual courage to undertake an examination of its main tenets, it put on an air of easy, affected and hypocritical tolerance of the erring members in its fold. For, it has removed the ban only in the case of "such Congressmen as have no religious or other conscientious objections against entering the legislature." The Congress herein has exhibited those same virtues for which the Jesuits have ever been held to scorn as if they were a monopoly of their own. Alas for manliness and for unbending moral and intellectual integrity among these who play at statesmen ! We should have liked to see the Congress courageously looking all the facts in the face and plank down for capturing the Councils to carry out a programme of its own. But this resolution with such shameless *arriere pensee* is the very height of political and intellectual bankruptcy and quite the reverse of moral integrity.

V

There is a crowning third act in this—farce, we shall call it for want of a proper epithet. The Congress has passed a resolution favouring civil disobedience. It may, in this connection be useful to recall what we wrote on this subject in our issue of May, 24. We wish to add this proviso that we think with Pandit Malaviya that Civil Disobedience is not an instrument that ought never to be used under any circumstance soever. When we had occasion in August last to write on political tactic in immediate reference to the labours of the Civil Disobedience Enquiry Committee, which was then in our midst, we remarked that the famous triple boycott had failed and failed miserably. The only plank in the Congress programme that is still seriously united, we then wrote, but has got a glamour for many romantic souls, is the revolutionary expedient of civil disobedience. And we also said that the very basic conditions laid down by the leaders of the Congress for launching on mass civil disobedience were incapable of fulfillment, that the Congress must consign the pet doctrine of non-violent civil disobedience to the dungheap and have recourse to more well-tried methods or political action. Many events have happened since we last wrote which go to confirm our position that non-violent civil disobedience is an absolute impossibility, an impracticable proposition, and that those who talk of its feasibility either do not know what they are talking about, or

in their evangelistic and fanatical fervour have deluded themselves into believing in its practicability. Since then Mr. Das has been going about the country like a hurricane denouncing and laughing to scorn all talk of civil disobedience. And now he is on the Committee appointed by the Special Congress "to organise an effective campaign of civil disobedience."

It is however easy to understand why both the Svarajists and the Die-hards agreed in passing the resolution, in spite of the grave words of warning of Pandit Madan Mohan Malaviya. The leaders have found it in these last months that, in spite of the beating up of the country for enthusiasm for the flag as a symbol, Congress authority is at a low ebb and that that powerful and influential body had been reduced by their perversities and foolish quarrels into an impotent one, with a fast waning hold on the country. A policy is needed badly, since the same leader had not the nerve to push forward the Gandhian programme. The need of the hour, these men thought, was a policy calculated to make an instant appeal to the masses. The boycott of schools failed; the law courts still flourish as green bay trees; Khadar is expensive and the profiteer has entered into the field here also. What can then the bewildered leaders, to whom thinking is a great fatigue, do but fall back upon civil disobedience? So, in spite of strong protests from the Panjaub, where the communal tension makes civil disobedience doubly dangerous to innocent citizens, the new policy has been approved, and the report presented by the Civil Disobedience Committee in November last was conveniently forgotten. Mr. Gandhi's pre-conditions were insisted on by Pandit Malaviya: but the Congress reck not of all such sober wisdom. Maulana Mohammed Ali wanted to signalise his return to active politics by a seemingly bold and patriotic gesture. The childish petulance and hypocrisy of it all is patent. Mr. Das stated that he thought the approaching general election was much the more vital and said he could not spare any time for the next two months for preparing the country for civil disobedience, though the object of such preparation was the attainment of "Svaraj." The object of appointing a special committee was to draw up a plan for civil disobedience, so that apparently its advocates have as yet not the ghost of an idea how it will be put in operation. The relations between this Committee and the Working Committee are not clearly defined. The main idea, therefore, lies on the surface; and that is, civil disobedience is apparently to be dandled before the country as a promise of performance in an indefinite future in compensation for three years of indecision, ineptitude and inaction, and as a goal to which all can strive without fear of more internal disruption.

VI

Such is the inglorious end of the Special Congress. We do not think it necessary to refer to the proposal to boycott British goods. The failure of the Svadeshi movement is an indication that no amount of faked moral enthusiasm will do to solve an economic problem. Mr. Gandhi, whatever his faults as a tactician from our point of view, had the courage of an invinicible logic: only his tenets were some millenniums ahead of our present world. Bereft of his shining leadership the Congress is fast drifting to chaos, rudderless, due to bad steering. We wish and pray that between now and Cocanada, the common sense of the country will assert itself and the Congress return to its original transcendental policies or, dismissing amphibious leaders who have neither moral elevation nor intellectual honesty, revert to well-tried methods of ordinary political agitation. Only in either of these cases could the Congress hope to regain its lost prestige. And this is a matter in which every Indian, whatever the particular flag he may sail under, ought to take a deep and abiding interest: for with all its faults, the Congress is the greatest national organisation we have and has a right to claim the allegiance of each of us.

It is now officially announced that the Royal Commission on the Superior Civil Services in India will visit Delhi, Allahabad, Bombay, Madras, Calcutta, Patna and again Delhi in the order named, beginning on the 4th November and finishing sometime after the 16th February. It will spend seven days in Allahabad, nine in Madras and six in Patna. To Bombay it will devote the whole of December and to Calcutta 21 days ending the 6th February. Delhi will occupy at first 16 days of its time, irrespective of the final sojourn in the Imperial Capital from 16th February and onwards. The tour seems to the *Pioneer* to be arranged with a desire to avoid unnecessary travelling, since the views of most provinces can be easily presented at one or other of the centres named.

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A special telegram to the "Nation" says:—It is rumoured that the authorities are contemplating to release Mahatma Gandhi. His sentence has been revised and considering the remissions already earned by him, it is expected, that the Mahatma will be set free about December.

Literary and Educational.

Literature and Its Lessons.

By P. Ananthaswamy.

[A Lecture delivered at *Karamanai*, Trivandram.]

I thank you most sincerely for your kindness in asking me to assist at the celebration of the first anniversary of your infant association. When your able and amiable President sent me the invitation I was much surprised and I have been sorry ever since that I accepted it. I am perfectly aware that I am absolutely unfit to discharge my function in a manner which will be at once satisfactory and satisfying, because I have not come to the stage when

"Old experience does attain
To something like prophetic strain."

You might well have said to your President when he asked me to speak, what Lynnette said to Arthur when he gave her quest to Gareth:

"Fie on thee, King! I asked for thy chief knight
And thou hast given me a kitchen-knave."

But it occurred to me that as one who is wedded to the teaching profession and as one who, from his boyhood, has been taught to seek and find pleasure and profit in the study of English Literature, I was only expected to communicate to you something of what I have enjoyed and do still enjoy. I may tell you frankly that even this is something of a task. For the pleasure and the profit that we derive from our communion with the Kings of the Book Shelf could only be felt in the blood and felt along the heart; they are it seems to me, incommunicable. Nevertheless I will do what I can to show that our life can be made real and earnest by cultivating a love for English Literature; but you must promise an indulgent hearing.

Our boys have often attracted attention by carrying about them cartloads of books and note-books of the prescribed uniform pattern. Shakespeare speaks of

"The whining School-boy with his satchel
And shining morning-face, creeping like snail
Unwillingly to School."

Our boys, though they do not have a satchel, carry heaps and heaps of books which, in size and weight, are similar to big faggots of fuel. They remind us more often of the wild ass mentioned in the Bible than Shakespeare's boy. Shakespeare's boy was only *unwilling* to carry his burden; but the modern boy is *unable* to bear his. The fact is, as observed by Marie Corelli, there never was so much reading matter put before us. We have actually to rush through it, and more often it rushes away from our brains. It is also a fact, the talented lady-nevelist continues, that there never was less actual reading than at present. Ask the boys what they have been reading; in nine cases out of ten, they "don't know"; and in the one case in which they know, they forget! It is true we read a good deal, but not in the right way. We do not think, because thinking is a difficult and troublesome business. It is all a case of "rushing" and "skimming" and "scamping." It is thinking which makes knowledge our own. Education is a waste if it does not train pupils in habits of thought. For thought is power and men of thought rule the world. Whether we read the annals of the far past or look at the various civilised nations of the world, we see that thought is the ruling force in the world. Who can imagine Greece without Homer, Florence without Dante, England without Shakespeare, Scotland without Scott and Burns?

"What has all this to do with English Literature?"—You might ask in impatience. Gentlemen, to every man, his sphere of activity—physical, intellectual, moral and spiritual—is a battlefield where the conflict is between the call of knowledge and duty and the temptations of ignorance and passion. The higher self or that part of man which tries to maintain and act up to high ideals and the lower self or the mind full of meanness and desires of all kinds, are ever at war. Whether, we consider the individual or the family or the community or the nation, this struggle is never absent. Without due and full preparation to face the battle the result will invariably be defeat and ruin.

One could best equip one-self to fight the battle of life by giving one's days and nights to the study and contemplation of the great truths enshrined in the pages of English Literature. English Literature contains some of the basic principles by which to regulate the conduct of life. Its teachings are of universal aud unfailing application. Men of all creeds, all callings, all ranks and even all temperaments could draw inspiration and help from Literature. Its contents are like the waters of a perennial spring from which the measure of the water that could be taken is simply the measure of the drawing pot. We all know that Shakespeare is a universal favourite and is read alike by the careless reader and the profound student. We also know how differently Shakespeare impresses the former on the one hand and students like Goethe, Carlyle or Emerson on the other. The limit of Shakespeare's teachings is not the limit of Shakespeare himself but of the mind of his reader. The same is the case with all really great books. They contain priceless teachings than which there is nothing better to heighten pleasures and lighten sorrows. You remember the beautiful lines which Robert Southey, towards the close of his life spent in the company of books, wrote:—

"My days among the dead are past;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old;
My never-failing friends are they
With whom I converse night and day.
With them I take delight in weal,
And seek relief in woe."

Truly, never-failing friends! They afford us a perpetual feast of nectared sweets: They console us in moments of distress when misfortunes round us press, and when Death stares us in the face and the time comes for us to embark on the ocean of Eternity, they make us feel that

"Though from out our bourne of time I place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar."

The message of Literature to the world is thus the message of religion and philosophy which by cleansing the emotions and uplifting the imagination, brings us in tune with the Infinite.

I referred just now to man's higher self or soul which is at least as important as his body, which often tries to quell the lower self and which, unless carefully nursed on wholesome intellectual and moral food, invariably goes down. It is the innermost reality that every religion and philosophy declares to be the true man. The soul must have its food as well as the body and the things that form the soul's nourishment are good-will, benevolence, sympathy, love.

To cultivate these, ideals are necessary and happily for the world, they are handsomely preserved in literature—ideals of love, faith, duty, friendship, freedom, reverence. These ideals form the very bed-rock of a healthy and vigorous existence. Indeed, the wealth of a man consisteth not in the abundance of the things that he possesseth but in the wealth of the ideals that possess him. As a man thinketh in his heart, so he is. Life which does not think, which has no ideals to strive after and follow, is, I should think, no life at all. It is a desert, a barren wilderness, something desolate, forlorn, without beauty, without grace. It is the possession of ideals that makes man higher, better, nobler, more surviving and substantial than the brute creation. It is this which makes it possible for him to form a sense of duty which is the lever for his elevation. It is this that makes him man-fully buffet against all conceptions cheerless and void of consolation to the soul-element whose sublime longings and ultra-mundane hopes form the chief barrier between him and the brute-creation, the heritage of which does not extend further than the bundle of instincts they have in common with the lords of creation. It is this which obliges him to leave behind him, however small, something more than a blank zero, a perennial spring of good deeds which will serve to remind posterity of his existence and to stimulate and refresh them. It is again this which awakens within him what Lord Morley calls, "the Diviner mind" and rouses him to a consciousness of what is best in others and ourselves.

It will thus be clear that literature is not a mere play of imagination or an exercise of one's whimsicality but is the embodiment and expression of life. It is the manifestation of man's spirit of his thoughts, emotions and aspirations. It is the history and the only history of the human soul in all its complex and multiform manifestations. It is, in the language of Cardinal Newman, "man's history; it is life and remains." Mathew Arnold says:—"Literature humanises knowledge, because it broadens the basis of life and intelligence and diffuses sweetness and light to make reason and the will of God prevail." I can therefore conceive of no pleasanter road leading to the discovery by a man of the ideals of his ancestors than an intelligent and thoughtful study of the effulgences shooting out of the starry lights of Literature.

We must certainly confess to the utility of literature as a means of feeding the imagination and helping its healthy growth. Imagination is an integral and valuable part of human nature and hence should be properly trained and *not* exercised on unworthy matter. George Meredith says in his *Modern Love (XXXVIII)*

"Give to imagination some pure light
In human form to fix it, or you shame
The devils with that hideous human game.
Imagination urging appetite!
Thus fallen have earth's greatest Gogmagogs,
Who dazzle us, whom we cannot revere.
Imagination is the charioteer
That, in default of better, drives the hogs."

The influence of Literature is clearly seen in the way in which it shapes or otherwise modifies our character. We inherit peculiarities of character from our parents and they are subject to the stress and strain of circumstances. It rests with us, as rational and intelligent beings, to calculate the circumstances which operate on us and to reconcile them with the ideals contained in literature. Literature may thus be regarded as the salt of life. It ennobles and enriches man and preserves him from the sway of the baser passions and the evil ways of the world. Intellectual eminence however high, is worth nothing, nay, is proportionately dangerous without good character. As Carlyle puts it:—"Without hands a man might have feet and could still walk, but consider it—Without morality, intellect were impossible for him." Good character is to the mind what sunlight is to the plant. It transcends all abilities in value. It makes the man and saves him from ship-wreck in his voyage through life. It alone elevates him to a plane where he can know and realise

"That fair Beauty which no eye can see
And that sweet Music which no ear can measure"

And good character can be formed easily and to good effect by taking to Literature kindly, absorbing and assimilating all its healthy and beneficent influences, meditating upon its sweet and serious lessons and making such lessons articles of our daily working creed.

Literature imparts to the mind a scope for expansion and perfection such as no other subject can. It creates and fosters a philosophic calmness and helps the thorough liberation of our souls from all earthly clogs. It enables us to understand the fundamental unity of the human race—unity in the richness of its diversity. It teaches us that 'above all nations is Humanity—'. It generates in us a broad and catholic spirit with which to take large and liberal views of life. It cultivates what Mathew Arnold calls, a note of urbanity in criticism. Narrowness and presumptuous and pretentious expression of personal likes and dislikes are anathema to the devoted disciple of Literature. Such shrill and boisterous praise of one's own country and countrymen as that of Macaulay when he said that the English language was the only store-house of knowledge and wisdom and that all the other literatures of the world were but the babblings of infant humanity; or of Rudyard Kipling who asserts with cockney cocksuredness that

"The East is East and the West is West
And *never* the twain shall meet";

or of the poet of close and eccentric habits who succulently avers that of all the world's heroes, Alexander, Hercules, Hector and Lysander, there is none that can stand comparison with the British Grenadiers; or of Tennyson when he wrote of Napoleon.

"He thought he could quell the stubborn hearts of oak,
Madman!"

or of William Watson who sardonically exclaims:

"What and shall *we* with such submissive airs
As age demands in reverence from the young,
Await the crumbs of praise from Europe flung,
And doubt of our own greatness till it bears
The signet of your Goethes or Voltaires?
We who alone in latter times have sung
With scarce less power than Arno's exiled tongue—
We who are Milton's kindred, Shakespeare's heirs
The prize of lyric Victory who shall gain
If ours be not the laurel, ours the palm?
More than the froth and flotsam of the Seine
More than your Hugo-flare against the night
And more than Weimar's proud elaborate calm
One flash of Byron's lightning, Wordsworth's light;"

or of Robert Bridges when he blatantly observes:

"What was Alexander's subduing of Asia or that
Sheep-worry of Europe, when pigmy Napoleon entered
Her sovereign chambers, and her kings with terror eclips'd?
His footsore soldiers inciting across the ravag'd

plains
Thro' bloody fields of death tramping to an ugly disaster!
Shows any crown, set above the promise (so rudely accomplisht)
Of their fair godlike young faces, a glory to compare
With the immortal olive that circles Galileo's Brows.........".

——I say, such cynical and contemptuous charlatanism is never indulged in by the deep and devoted student of Literature. For he knows that knowledge and wisdom are not the monopoly of any one country or nation, that all nations are inheritors of divine wisdom, that all have sought to establish unity of design and organisation in the universe and that they have given utterance to their ideals in their own respective languages. Emerson presents the full picture when he says:—"Raphael paints it: Handel sings it: Phydias carves it: Shakespeare writes it: Wren builds it: Columbus sails it: Luther preaches it: Washington arms it and Watt mechanises it." The golden rule of life of the true and ardent Student of Literature may be stated, in the words of a patriot,

"In things indifferent, liberty;
In things essential, unity;
In all things, charity."

Hence literature may in this respect, be said to breed and foster taste which in the inimitable language of Ruskin, is the instantaneous preference of the noble to the ignoble.

To be continued.

The Kalakshepam of Hinduism.

(A *Special Address to a Christian audience*)

1. I have ever been of opinion that stagnation in religion and art was the natural outcome of stagnation in society and that social revolution must therefore precede religions or art revolution. Since the social revolution of a country invariably hinges upon the political emancipation if its people, I shall not be far from being true, if I say that the state of the politics of a country is a sure index of the state of the various human activities thereof.

2. Indianisation, for example, is the present political cry of India. It is no wonder that, even in other activities of Indian life, the same cry is being echoed. Did not Mr. G. V. Job of Bangalore observe in your last Conference: "It is an inaleinable right of every nation to possess a life of its own and the freedom to express itself in its own way"? "This right," continued he, "covers the religious as well as political freedom or self-determination."

3. My theory found itself further corroborated when I noted in the Report of your last Conference that the Lambeth Conference of 1908, the Edinburgh Conference of 1910, the recent Lambeth Conference as well as the resolution of the bishops of the Anglican Church—have all, with one voice, laid stress on the desirability of the Indian Church growing on national lines with more and more of Indian modes of worship, Indian architecture as regards temple-building, Indian way of squatting and sarvanganamaskara, Indian lotus tank in or near the Temple, Indian attitude of bhakti or devotion, Indian way of viewing the Temple more as a place of worship than a lecture hall, and last, but not least, Indian music and kalakshepam.

4. I am glad to note that you have come to more and more recognise the importance of Indian music and kalakshepam; and I straightway proceed to tell you all that I know about the origin, development and the present state of Indian kalakshepam as well as its place in the story of Hinduism, with a side reference to Indian music without which kalakshepam cannot now-a-days be performed.

5. That eminent Madras Barrister of the last century, John Bruce Norton, once observed:—"The light of the sun must first touch the top of a mountain, before it reaches its bottom." Likewise, the light of the knowledge must first illumine the classes, before it approaches the masses. Such has ever been the case in the history of all countries where Renaissance ever preceded Reformation. I need hardly tell you that renaissance (revival of letters) aimed at reforming the classes, while reformation (such as was brought about by Martin Luther) aimed at reforming the masses, as well; that, in every country, renaissance (class movement) was followed by reformation (mass movement) as surely as the day follows the night; that the main, if not the sole, agent of such mass movement has been kalakshepam; and that what pulpit oratory has been to Europe, kalakshepam has all along been to India.

6. The word 'kalakshepam' literally means *pastime* or any means by which the time is not felt heavily but lightly passed over. In this literal sense, a card's play is kalakshepam; and so is a drunken quarrel. But this is not the meaning given to the word now-a-days. Kalakshepam is now regarded as a matter of public preaching *plus* music; and when a person is invited for a kalakshepam party, he never misunderstands it for a card's play or even a drunken quarrel, but straight goes to it with the certainty of being entertained with something of public preaching and something of music. Just as, in medicine, bitter pills are sugar-coated before they are administered to the patients; so, in public preaching, bitter pieces of advice (for good advice is ever bitter) are music-coated, so to speak, before they are delivered to the audience. It is this music-coated advice that now goes by the name of kalakshepam.

7. Its origin may be traced to the time of the Vedas themselves, for we hear that kalakshepams used to be held during the intervals of Vedic Yagnas or sacrifices and they consisted in the recital, for the benefit of those that were not privileged to study the Vedas, of stories contained in the various Upanishads. Later on, rhapsodies of the Epics took the place of kalakshepam, as in the case of Greece. For do we not hear of Kusa and Lava having rhapsodised the Ramayana before Rama himself? It was however from the time of Lord Buddha that the modern phase of kalakshepam has had its beginning.

8. Just as Martin Luther opened the vista of the European Reformation; John knox, of the Scottish Reformation; and Henry VIII, of the English Reformation; so Lord Buddha opened the vista of the Indian Reformation. For it was none but Lord Buddha that ruthlessly shattered the (later) spirit of Hindu exclusiveness in point of religion and proclaimed to the world at large that religion and philosophy, like atmosphere, belonged to all and that the Rishis' *grim teaching* to the classes only must be transformed to the Monks' *gay preaching* to the masses also. Thus it was that Buddhism was hailed as a mass-movement and the system of public-preaching, of which kalakshepam was a special phase, originated.

To be continued.

Miscellaneous

Notes and Notions.

A remarkable family record within just over 40 years of politics is set up by Mr. Neville Chamberlain's appointment to the Treasury. Joseph Chamberlain was President of the Board of Trade and of the Local Government Board, and Colonial Secretary. Mr. Austen has been Chancellor of the Exchequer twice, Indian Secretary, Minister without portfolio, and Lord Privy Seal, apart from minor offices. Mr. Neville has had experience at the National Service Ministry, the Post Office and the Ministry of Health. It is noteworthy that they have served under Premiers as diverse as Gladstone, Salisbury, Balfour, Asquith, Lloyd George, Bonar Law and Baldwin.

* * *

The biggest newspaper ever published was the "Illuminated Quadruple Constellation," issued in New York in 1859. The paper measured 8½ft. in height and 6ft. in width, and consisted of eight pages, each containing thirteen columns. A ream of the strong paper on which it was printed weighed 3 cwt. Forty people were occupied continually for eight weeks in order to bring out this oddity, which its designers proposed should be issued once every century! In the Caucasus before the war postcard newspaper was issued, the print of which was so small that a magnifying glass had to be used to master its contents; while in 1831 appeared the first number of "Berthold's Political Handkerchief," a newspaper printed on calico to evade the stamp duty. This news-sheet measured 18in. by 11in. and sold for fourpence. A similar sheet was started in Greenock in 1849. It was known as the "Greenock News Clout," and the editor advised his readers to use it as a pocket handkerchief when read!

* * *

A house must be fit for occupation, but can a house be considered so fit when a patient has died in it of some contagious disease? A case recently came up before the London Law courts which held that the owner had to take precaution that proper disinfection was done and the house rendered fit for occupation. Mr. Justice McCardie said that in the cese of an unfurnished house there was ordinarily no warranty of fitness for occupation, but the rule was different with respect to furnished houses or apartments. In such a case the law implied-in the absence of agreement to the contrary a warranty by the landlord as to the state and fitness of the premises. The meaning of the words "fit for habitation" must vary with the circumstances to which they were applied. In the case of unclean furniture or defective drains or a nuisance by vermin, the eye or the nostrils could detect the fault and measure its extent but in the case of a house lately occupied by a person suffering from an infectious disease the eye and other senses were of no avail. The bacilli of infection were not apparent to the eye, yet a peril was none the less grave because it was hidden.

* * *

At Monday's meeting of the British Association for the Advancement of Science, says Reuter, Prof. McLeod of Toronto, Canada, delivered a lecture on the value of the discovery of insulin as a cure for diabetes. Mr. McLeod, who collaborated with Dr. Banting at Toronto in the researches, which led to the discovery explained that insulin preparation was taken from pancreas of such animals as sheep and cows. Its use regarding the other diseases had not been established, but it had been demonstrated to be satisfactory in the cure of diabetes in human beings. It was necessary to have injections twice daily at the cost of about 25 shillings weekly. Though the cure for diabetes was not absolutely certain, it was hoped that generally by the continuous administration of the preparation the pancreas of the patient might be made to function and sufferers restored to complete health. The supply of insulin in this country was quite adequate and we need not depend upon foreign supplies.

* * *

Science has come to the aid of the pearl-hunter, whose task has now been much simplified by the employment of X-rays to detect the presence of the gem which, if it means only trouble for the oyster, spells money for the man who can find it and bring it to market. Every oyster had formerly to be opened before it could be ascertained whether or not it contained a pearl. When one realises that thousands of oysters are barren and days may be spent opening oysters without finding a single gem, the utility of the newer process is at once apparent. After the oysters have been dredged or collected and despatched to the harbour, they are now examined by X-rays. If a pearl is present in one of them the "shadow pictures" at once show it. Speed in handling is not the only advantage of this system. Oysters which are shown to possess no pearls are not harmed in any way, and can be returned to the water in the hope that, later on, pearls may develop in them. Similarly, oysters shown to contain only small pearls are replaced in special sea-tanks, so that the pearls may be given a chance to grow larger. This should mean that in a few years' time we shall have more, better, and very probably cheaper pearls.

* * *

Writing of Lord Birkenhead's splenetic outburst in the Press, Mr. H. W. Massingham says:—"Abroad one heard a good deal of rather frightened talk of the attacks on Mr. Baldwin and the ensuing "crisis" in British politics. But when I saw Lord Birkenhead's signature at the tail of one violent assault in the Poincare press, and perceived the ensuing delicate withdrawal of the skirts of the *Morning Post* from contact with its author, it seemd to me a case not of "crisis" but of "stunt." It is only a few months since the Tory Party shook off Lloyd George and declared for "freedom and clean politics." Bonar Law and now Baldwin were the chosen instruments of that salutary change. As soon as it became clear that the Coalitionist plot was reviving, and that the "Diehards" threatened to become its dupes, the balance in the Tory Party, never seriously disturbed, was sure to return. As for policy, let me assure my foreign friends that Rothermere's control of the continental *Mail* gives him a quite fictitious vogue abroad, and that there is a strong and united support of the Government's foreign policy in governing, intellectual industrial and working class England. Here he and the astuter Beaverbrook count for a power that, once driven out of the Downing Street district, for the country's good, will simply not be allowed to resettle there. The Rothermere judgment was well enough tested by its famous choice of Bottomley (see the *Sunday Pictorial* of July, 1915) as the man to lead England through the war; its journalism is, I doubt not, a poisonous, because an utterly ignorant, thing. But half its sting went out when the war came to an end, and most of the other half when the really gifted Northcliffe died. What remains is well below the survival value of which a statesman of average nerve and authority need take account.

* * *

A near East merchant writing to the *Daily Mail* on the prospects of doing business with Turkey, says, the Turks do not want—in fact, the new Customs tariff excludes—articles of luxury. None of the *un-necessaries* of the rich are welcome. What the new Turkey wants are those things one might expect for an agricultural country only now at peace after twelve years' almost continuous warfare. She wants cheap agricultural and other machinery, piece goods, boots and shoes, cloth, groceries (some kinds), tea, drugs, labour-saving house-hold appliances. And in exchange, we can get from her wool, silk, mohair, skins, tobacco, opium, nuts, valonia, Turkish delight, figs. raisins. It will be necessary for British firms to look for good *Turkish* agents if they really want to do business with the new Turky.

Srinagar Sanatana Dharma Sabha.

An address was presented to His Highness the Maharaja of Mysore at Srinagar on the 3rd September 1923 by the Sanatana Dharma Pratap Sabha.

His Highness in replying to the address said:—

It is to me a very great pleasure to have had the opportunity of participating in the celebration this year of Janmashtami under the auspices of Sri Sanatana Dharma Pratap Sabba of Srinagar, and if anything were wanting to enhance the pleasure which I feel, it would be found in the cordial welcome which you have extended to me and the charming and handsome words of the address for which I beg to thank you very much.

2. On this auspicious day our thoughts naturally turn to the holy nativity and life of Sri Krishna and our minds piously dwell on the meditations of his divine virtues. We may not attain to the same level of perfection as he, it would, indeed, be presumptuous on our part even to dream of achieving it, but we may at least strive to follow his footsteps, to understand the words of wisdom contained in the songs of that celestial Bard, to emulate his example and to gain that personal holiness without which no man can come up to a true knowledge of God.

3. The Sacred Hindu Religion is the priceless heritage that has been handed down to us by our forefathers and it is, believe me, God's best gift to us. Sabhas like yours are the custodians of the divine heritage and it is the duty of each and every one of us to jealously guard against its being corrupted or perverted and to actively participate in the diffusion of the knowledge it contains. I can very well understand the desire which prevails in the minds of the members of the Sabha to maintain and foster the unity of all sections of the Hindu Community, to impart to them a true knowledge of the Vedas and to solve on philanthropic lines difficult and perplexing social questions affecting our daily life in accordance with the principles laid down in our Dharma Sastras. I cannot imagine more laudable objects for any association to set before itself. There is nothing that evokes my interest and enlists my sympathy more than the useful and beneficent work in which the Sabha is engaged and has been engaging itself for the last thirty years. May I urge you, Hindu gentlemen of culture, to consider whether here in this Sabha there is not a field in which each of you may devote some of your time in order that you may diagnose the existing ills and drawbacks of some sections of the community sympathising with their needs and aspirations advance the interests of the Hindu community socially, morally and spiritually, enhance its dignity, promote the cause of religions and thus share in the splendid work of uplifting and ennobling your fellow-men and last, though not the least, use every means to educate the boys and girls, the rising generation of the land, into the fulness of Hindu life on which their future happiness and well-being so largely depend.

4. I am very grateful to you for presenting me with a manuscript copy of Sri Bhagavad Geeta. A more precious souvenir I cannot carry away with me. I consider it precious because it is the Holy writ which contains the highest ideals of Hindu Philosophy and wisdom leading us to higher planes of thought and action in life. It will always remind me of the part I took in the religious functions of this evening.

5. I learn that a spacious Hall is under construction and that when it is finished it will be a beautiful adjunct to this building. The omission to refer to it in your address I take it to mean that out of modesty and generous impulse you refrained from asking me to allow you to include my name in the list of subscribers to the fund. I hope you will accept a small contribution from me in token of my admiration for your unremitting toils for the benefit of the Hindu society. In this connection, I may make a suggestion to which I feel sure you will rapidly and whole-heartedly respond. When the Hall is completed—and I trust it will be in the not distant future-nothing would be more appropriate and graceful than to name it 'Pratap Singh Hall' after your illustrious Patron and my valued and revered friend, His Highness the Maharaja Lt General Sir Pratap Singh Bahadur with whose princely support this Sabha has flourished, and under whose continued guidance it is destined to accomplish greater things in future. The fame of your Royal Patron being a devout Hindu is a household word throught the length and breadth of India.

I wish the Sabha every possible success and pray that the divine blessings of Bhagavan Sri Krishna may abundantly rest on it.

South Kanara Floods.

The terrible floods in the river areas of the South Kanara District commencing from the 9th of July, have made and are making thousands of men, women and children homeless. The vast number of destitute poor who were actually starving, was first given relief by a strong organised Relief Committee started in Udipi, the central place to the affected localities. A second flood on the 7th of August more severe than the first one, has made destruction complete especially in and round about Mangalore. The once beautiful towns of Uppinangady, Buntwal and Panemangalore, the granaries of the district, have been entirely washed away. The enormity of the havoc wrought by these later floods, may very well be imagined, when we hear of the complete dislocation of all traffic in the district, railway and otherwise. These parts at one time so healthy, are now but mangled heaps of debris pervaded with a stinking smell of the dead and dying cattle undergoing decomposition, rendering the habitation of a very few straggling sheds quite impossible. The crops have been destroyed ; and famine is threatening to follow in its wake. And the worst evil which has already resulted from these floods is the rapid and fearful rise in the price of the common necessaries of life.

Already more than 14 relief centres are working in various parts of the district. And daily relief in the shape of rice, clothes etc., is being doled out to the refugees, and fodder for the starving cattle is also being provided. Constant exposure to wind and rain has brought about malaria and bronchitis and hundreds of these patients receive medical aid at these centres.

More than a thousand rupees is required per day for all these thousands of victims of floods and this has to be continued for at least two months more till the rains subside. Unless philanthropic people help us with their "might", these suffering thousands of men, women and children have to die of starvation and exposure.

In view of the heavy work undertaken by this Committee at various centres and the consequent heavy expenditure involved thereon, we appeal to the Maharajas, Rajas, Princes, Zamindars, Merchants and all charitably-disposed gentlemen to come to our aid in this purely humanitarian work.

Hoping that our appeal to you will not be in vain,

Yours truly,

KHAN BAHADUR HAJI ABDULLAH HAJI KASIM.

President.

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